11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

178 So long as they remain loyal, the Emperor has tended to let members of the
565 new nobility help themselves to the spoils of office. Some of them retain the
661 view that public office is a private possession, a reward from the emperor rather than an obligation to the nation or people, and that it is, therefore, appropriate to use governmental position primarily to help one's relatives, inflate one's ego, and multiply one's wealth.

178 For the new nobility, however, wealth is no longer measured primarily in
565 terms of land and cattle, but of money. If they own land, it is of interest chiefly
556 as a source of income, and they tend to prefer using it for cash crops like
[241] coffee and *ċhat* (a narcotic plant sold in quantities to Arabs) than for the
[455] traditional grains and pulse or for experimental crops. They prefer to speculate in real estate rather than to increase the output of their farmlands. Indeed, because of the heightened prestige of money, many officials have been grateful—or would be grateful—for the opportunity to leave government service and become entrepreneurs. They feel very close to that small number of Ethiopians outside the government who have acquired much wealth through commercial enterprise, and who may also be included in the status group of the new nobility.

178 Commercial entrepreneurs came into prominence on the Ethiopian scene
565 in the 1920's, when monopolies in alcohol, matches, salt, and tobacco, as well
556 as trade in coffee and skins, enabled a small number of Ethiopian families,
472 Christian as well as Muslim, to accumulate wealth. Such people became
[175] prisoners of their wealth during the occupation, since they felt obliged to
[648] collaborate with the Italians in order to protect their privileges. Many more Ethiopians have profited from the modest economic activity in the country since the liberation, although most of Ethiopia's trade remains in the hands of Arabs, Greeks, and Armenians (at least nominally). Their social level approximates that of the higher government officials. They are expected to pay their respects at court along with the *makuännent* and *bäla-seltän*. They
[662] are often related to high government officials, and attempt to make use of their relatives in office to help them secure commercial advantages. Above all, they share the same style of life.

178 As an urban group, the new nobility enjoy a style of life notably different
565 from that of their predecessors who lived on mountainous estates and in army
369 tents. Even if assigned to provincial posts, members of the new nobility tend
177 to maintain homes in Addis Ababa. They have been quick to incorporate the
[556] more conventional urban Western forms of conspicuous consumption. Automobiles and chauffeurs, expensive European clothes, modern houses, Scotch whiskey, and Western-style banquets and dances have become the common ingredients of their subculture.

178 At the same time, traditional symbols of prestige are still in evidence. The
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